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V.L. Stump

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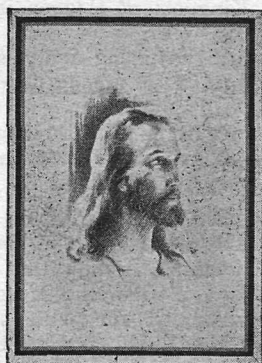


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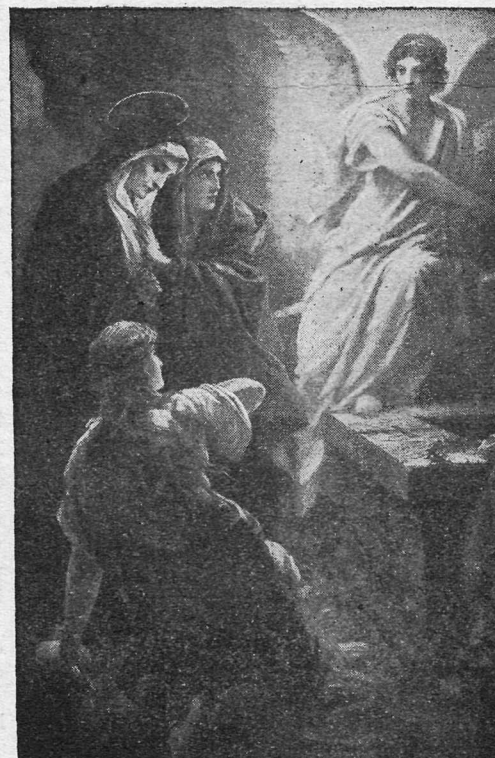
The Lord is Risen Indeed!!

The Lord is risen indeed;
The grave hath lost its prey;
With Him shall rise the ransomed seed,
To reign in endless day.

The Lord is risen indeed;
He lives, to die no more;
He lives, the sinner's cause to plead,
Whose curse and shame He bore.

The Lord is risen indeed;
Attending angels, hear!
Up to the courts of heaven, with speed,
The joyful tidings bear:

Then wake your golden lyres,
And strike each cheerful chord;
Join, all ye bright celestial choirs,
To sing our risen Lord.



LUBAVITCHER RABBI CALLS FOR REPENTANCE "GO OUT TO WELCOME THE MESSIAH"

In a sensational Call, such as has not, to our knowledge, ever before appeared in American journalism, one of the most famous Rabbis of the world, Rabbi Joseph Isaac, known affectionately and reverently by the Jews of the world as the Lubavitcher Rabbi, the leader of countless thousands of the Chasidic movement in Europe and in America, takes more than half a page of the Jewish Morning Journal of May 26, 1941, in which to make a heart-searching and staggering announcement that the Messiah is about to make His appearance, and that Israel must now respond to the drum beats of repentance and a new awakening. Here are some of the high-lights taken from the Rabbi's astounding Call:—

A CALL FROM THE LUBAVITCHER RABBI To Immediate Redemption

A fire rages over the whole world and threatens to destroy, God forbid, more than two-thirds of the Jewish people, and nobody can guarantee that the fire will not reach here in the New World. The call of the local spiritual leaders to repentance . . . meets with a very small response.

Two Fires

While in the Old World a fire is raging which destroys the Jewish body, here in America another fire is destroying the Jewish soul. The usual coldness and indifference of the American Jews towards "The Law and the Faith" has become, as a result of the fire raging in the Old World, a silent fire of agnosticism. The awful havoc of European Jewry has brought our Jewry to infidelity; they fail to see that God cares for His people; they think only of how to help the cause of democracy with money or even a Jewish army, but do not think about repentance and prayer. They reason falsely that if God did not save Jewry of Europe, which was more believing, then there is no use for American Jewry to try and become more pious, as their spiritual leaders ask them.

The Call Of Truth

Thus, those appealed to, remain deaf. But this deafness is also a result of the failure of the spiritual leaders to resound the call of our sages, blessed be their memory: "When punishments come into the world, look for the feet (approach) of the Messiah." They have neglected to tell the Jewish masses about one of the foundations of Judaism which is: "I believe in the coming of the Messiah", and that before the Messiah comes we must expect just such tribulations as we are passing through now. To all appearances it may be that these are the birth throes of the Messiah before the Salvation of Jewry comes.

Indeed, this is no mere pious hope or vain consolation, but a fact. The Jewish people are suffering the "afflictions (travail) of the Messiah;" the perfect Salvation is just behind our backs, and among our Jews in this country there is a confusion of thought, just as our sages have foretold: The Messiah, the Son of David, will come amidst confusion of thought, entirely unexpected.

Even in the best Jewish homes the faith in the coming of the Messiah is treated like

a fairy tale. The Jewish people live in the period of tribulations preceding the coming of the Messiah. We have already overlooked the "beginning of the Messiah" period by a few decades; now we must repent for having failed to repent and for having caused the tribulations of the Messiah's time to come upon us. They may become even worse if we fail to correct our blunder.

New Times—New Duties

The Angel of Destruction has come to destroy all that is evil and treacherous in this world. He must not find among us Jews the old way of treacherous actions and the old lukewarm way of repentance. Now the call must be a stirring awakening to welcome the Messiah—our Righteousness.

Let us stop hiding ourselves under the cloak of a lukewarm piety, lukewarm religion and lukewarm religious parties. We now need an awakening to have a clean heart, a clean thought, a clean house, clean schools of religious instruction, a clean family and a seeking to bring our children "To the Law and Faith."

Without the sincere "wash you, clean you" our weapons of repentance, prayer and fastings are useless.

Without the readiness of the community of Israel to be the Holy People, to go out to welcome the Messiah, we may appear, God forbid, in the eyes of the Angel of Destruction no better than all other nations.

This we must instruct our children, explaining to them the meaning of "Immediate Salvation" and to awaken in them a flaming desire to be prepared for the Perfect Salvation."

"Immediate Redemption." Let this be our greeting when we meet each other, explaining to the uninitiated the meaning of these words.

"Immediate Redemption." This is the answer to the question, "Why is God silent?" He is not silent. He keeps warning us, waking us, He wants to save us. In His mercy He has so far spared "the remnant" which is in this country. Our future is now entirely in our own hands!

Our Call and Our Warning

"Immediate Redemption. This is not merely a way of comforting those who despair. This is our Good Tidings (Gospel) concerning a real "Salvation about to come."

"Immediate Redemption." Be ready for instant Salvation. It is approaching with hasty steps. The Righteous Redeemer is just behind the wall and the time to get ready to welcome Him is extremely short! Israel will soon, yea in our days, be blessed with perfect redemption. This appeal is a warning to every Jewish individual to beware lest he, God forbid, be excluded from the community of Israel.

"Immediate Redemption." This is our cordial wish for every Jew. This is our call and warning.

With the blessing of the Torah and with love for Israel,

Joseph Isaac

A REPLY

Rev. Victor Buksbazen

The Lubavitcher Rabbi is a prominent orthodox leader of Jewry, formerly from Russia, and now living in the United States. His call is a flaming expression of his faith that the coming of the Messiah is imminent, and that Jewry must repent and turn to God, even at this late hour, and get ready to welcome the Messiah ben David. Strangely enough, two thousand years ago a far greater Jew, John the Baptist by name, suddenly appeared out of the wilderness, crying, "Repent ye, for the Kingdom of Heaven is at hand!"

The Rabbi gives a shattering analysis of Jewish religious life, both among leaders and masses. He calls with a stern voice to his brethren to wake up from their spiritual sleep and to cleanse their souls from all sin for the coming of the Messiah.

The Rabbi Is On The Wrong Road

But we would now appeal to the Rabbi on the most vital point. We know that according to the Word of God, the Messiah our Righteousness, hoped for with such longing hearts by the Rabbi and all true Jews, has already come in the Person of our blessed Redeemer Jesus, the Messiah ben David! Dear Rabbi, we appeal to you to examine the Holy Scriptures in regard to what they have to say about the Messiah, and see whether those prophecies were not fulfilled in the Book of the New Testament. Throw aside traditional prejudice, for you more than anybody else know that the life of our people Israel is at stake. We have already suffered almost beyond endurance for having rejected the Messiah whom God sent to us, even the Lord Jesus Christ. Shall we go on blinding ourselves to the Truth until we perish? God forbid!

Infallible Proofs

The Word of God proves conclusively that Jesus Christ is the Messiah and Redeemer of Israel. To our father Jacob it had been revealed that the Messiah would come before the earthly kingdom and power departed from Judah:

"The sceptre shall not depart from Judah, nor a law-giver from between His feet, until Shiloh come; and unto Him shall the gathering of the peoples be."
—Gen. 49:10

You, dear Rabbi, know better than anyone that Shiloh is one of the names of the Messiah!

It is a fact that when the Messiah Jesus came, the political power of Judah was at an end. And when the Lord Jesus our blessed Messiah came, although He was rejected by His own, yet out of the nations countless millions gathered at His feet thus fulfilling this remarkable prophecy.

Even the manner of His appearance was foretold by the Holy Spirit and fulfilled in the Person of Jesus: "Therefore the Lord Himself shall give a sign: Behold a virgin (almah) shall conceive and bear a son and shall call his name Immanuel". Isaiah 7:14.

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 EDITORIAL

* *

An Age-Old Question Answered

IN the centuries of long ago, an aged saint who was passing through a little-understood but a terribly dark and difficult trial, in the absence of a full revelation of truth, asked this burning question from his companions who had volunteered information on nearly every other subject and whose rantings on many things, about which they did not know the answers, brought only painful and discouraging emotions. During the centuries since, the question has been squarely put to the scientific mind of nearly every age, but science neither dared to deny nor to affirm the fact of such a thing as immortality. When those, who claimed to be masters in the school of philosophy, were pressed for an answer on the subject, all they could do was to express an almost undefinable hope that the unrequited longing and ever expanding personality of the human soul demanded a life after death. However, we are happy to note that this aged saint did not need to wait alway for an answer to his pressing question, for in response to the heart cry of this individual, who had remained steadfast and true in his faith to God, there came that revelation of the Almighty which helped him to realize that even though his body would perish in the dust of the earth, and worms would destroy his skin, yet he should live again and see his Redeemer face to face.

No doubt the Lord Jesus Himself had this in mind, not only for Himself, but for all those who believe in His Name, when, in John 12:24, He utters those remarkable words: "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." This is an unalterable fact and has been proved to the inhabitants of the earth as often as the cycles of seed sowing have come around. It is, however, noteworthy that Jesus uses the word "except" which immediately establishes a rule in connection with this truth. The corn of wheat must be placed in its grave and die in order that it may bring forth its increase of a bountiful harvest.

It is in this connection that the Son of man, the Lord Jesus Christ, tasted death for every man, that He might become the first fruits of them that slept. None of us will ever be planted in the exact likeness of Christ's death, insofar as a literal death on the cross is concerned; but it is evident that the likeness to His death is both a spiritual, and may we say, a physical reality. As we present our bodies a living sacrifice and the Holy Spirit works out through us the experience of crucifixion or death to all of the old self life, which

EASTER GREETINGS



is carried out, even in our physical bodies, by the power of the Holy Spirit, we are indeed planted in the likeness of His death. Over such a soul, physical death has little power. It may lay us in the grave, just as a corn of wheat, but it should be remembered that even human as it is, it is glorified dust that is laid away.

Of course, we are but dust at best and there is no room to boast, one over the other. In the material world about the only dust that isn't considered a nuisance, is gold dust, and so far as the world goes, all of us are but common dust. But the soul who has been redeemed and quickened by the Lord Jesus Christ has been re-routed, re-directed with new activity and new channels in which to operate, a new sense of direction and new objectives. It is this glorious quickening which makes us partakers of the divine nature. Did you ever sit in your room and watch the particles of dust which fly up in a streak of sunlight that came through a window, perhaps after someone had swept a carpeted floor or made your bed if you were ill? Those infinitesimally small particles of dust, that were unseen before, suddenly fluttered into activity and seemed to move upward. As you watched it shooting in the shaft of sunlight, it almost became glorified dust.

We humans sometimes look through our depleted energies and perhaps experience the feeling that we have all but reached the end of our mortal existence; suddenly the fact of that Divine quickening is so definitely accelerated in you, that you could almost say with David, "By thee I have run through a troop; and by my God have I leaped over a wall." With it came fresh assurances of the resurrection and you were just as conscious, just as assured, both by the written Word of the Living God and the experience of your soul, that the resurrection was and is and shall be an eternal, living reality.

THE greatest fact and miracle (if it is proper to call it a miracle) of the Gospel is the resurrection of Jesus. By it, He

is "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." (Rom. 1:4). "And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power in that which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenlies." Upon this rests our justification: "Who was delivered for our offenses and raised for our justification." (Rom. 4:25) Upon the resurrection of Jesus, rests the Christian hope of spirit, soul and body; for had He not risen, our hope would be in vain, our rites and baptisms of no avail, for then would we be baptized for the dead. (A dead Christ) If Christ arose not, we would yet be in our sins. —S. G. Engle

DEATH and darkness were brought into the world by that arch enemy of God—the Devil. He, with his angels, was cast out of heaven and so became very wrathful and determined to destroy God's handiwork. His greatest efforts to destroy were directed at man—the crowning work of God's creation. When Satan touched man, it was a heart touch; death, with all its corrupting, devouring power, entered into the heart of man. It was only God who could provide a remedy for He is the only source of light and life. It is He who sent into the world our Lord Jesus Christ, His only begotten Son. By the appearing of our Saviour, Jesus Christ, death was abolished and life and immortality were brought to light through the glorious gospel. Through Christ, death is a conquered foe. He died for us; He took our place; and then arose, triumphant over death, hell and the grave. Thank God, in Christ Jesus, we are made free from the law of sin and death.—J. H. Byer.

THE triumph of Jesus over death, was preceded by what seemed to be the greatest defeat that God ever suffered and the greatest victory the Devil ever gained. The Jews, the ecclesiastical world, cried, "Away with Him! Away with Him! Crucify Him! Crucify Him!" The Romans, the political world, sealed the tomb and set a watch lest His disciples come by night and steal Him away. The Devil, from the infernal world, marshalled all his hosts to hold fast the victim which was laid in the embrace of death, there to "taste death for every man." (Heb. 2:9) I think I hear the terrible Captain Sepulchre and his standard bearer, Corruption, talking over the situation on the night that Jesus Christ was laid in the grave. Corruption says to Sepulchre, "Hold fast to that man in Joseph's tomb yonder, for there is a rumor that He proposes to break from the grave. Do not let Him go until I can fasten upon

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THE RESURRECTION

P. J. Wiebe

"But now is Christ risen from the dead, and become the first fruits of them that slept." I. Cor. 15:20. "The Lord is risen indeed." Luke 24:34.

THE RESURRECTION of Christ is in many respects the most important fact of Christian history. It is the Gibraltar of Christian Evidences, the Waterloo of Infidelity and Rationalism. If the scriptural assertion of Christ's Resurrection can be established as historic certainties, the claims and doctrines of Christianity rest upon an impregnable foundation."

"We have four accounts of the Resurrection. By a careful comparison we see that they are four separate and independent accounts. This is evident from the apparent discrepancies. There is a real harmony between the accounts, but it can be discovered only by minute and careful study. On the surface there is discrepancy and apparent contradiction. It is just such a harmony as would not exist in four accounts prepared in collusion. These accounts were not made up, they are a true relation of facts. We also notice that these accounts bear striking indications of having been written by eye-witnesses."

—Torrey.

"Nothing can exceed in artlessness and simplicity the four accounts of the first appearance of Jesus after His crucifixion."

—Furness.

The Old Testament saints believed in the Resurrection. "And though after my skin worms destroy this body, yet in my flesh shall I see God." Job 19:26. "Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." Ps. 16:10. "For the redemption of their soul is precious, and it ceaseth forever. That he should still live forever and not see corruption." Ps. 49:3, 9. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. 12:2.

Jesus taught the Resurrection. "I am the resurrection and the life: he that believeth on me, though he were dead, yet shall he live." John 11:25.

The apostles preached the Resurrection. They did not need to say very much about the crucifixion, for that was an undisputed fact, but they went up and down the land and taught the people that Christ was risen from the dead. "This Jesus hath God raised up, whereof we all are witnesses." Acts 2:32. "The Resurrection was the most prominent and cardinal point in the apostolic testimony. It had a prominence in the apostolic teaching that it does not have

in modern preaching. Gospel preachers nowadays preach the gospel of the crucifixion, the apostles preached the gospel of the Resurrection as well. I Cor. 15:1, 3, 4, 14, 17; II Tim. 2:8; Rom. 10:9, 10. The crucifixion loses its meaning without the Resurrection. Without it the death of Christ was only the heroic death of a noble martyr; with the Resurrection it is the atoning death of the Son of God. It shows that death to be of sufficient value to cover all our sins. In it we have an all-sufficient ground for knowing that the blackest sin is atoned for."—Torrey.

John the Revelator taught the Resurrection. "Blessed and holy is he that hath part in the first Resurrection, on such the second death hath no power." Rev. 20:6.

"These unquestionable facts are so impressive and so conclusive that infidel and Jewish scholars admit that the apostles believed that Jesus rose from the dead. Baur admits this. Even Strauss says: 'Only this much need be acknowledged—that the apostles firmly believed that Jesus had arisen.' Schenkel says: 'It is an indisputable fact that in the early morning of the first day of the week following the crucifixion, the grave of Jesus was found empty. . . It is a second fact that the disciples and other members of the apostolic communion were convinced that Jesus was seen after

the crucifixion.' These admissions are fatal to the rationalists who make them."

—Torrey.

RESULTS OF THE RESURRECTION

1. There was a wonderful change in the apostles. Before the Resurrection they were almost at the brink of despair; afterwards they had a zeal and a courage which nothing could shake. Acts 4:19.

2. A solid foundation is laid for our faith in God. "The Resurrection points with unerring certainty to the existence, power and holiness of the God who raised him. The admission of the Resurrection of Jesus Christ leads logically to the admission of His deity."

3. Because we believe in the Resurrection we can be victorious over sin and triumphantly meet every challenge that Satan or the world can hurl against us. "Who shall lay anything to the charge of God's elect? It is God that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." Rom. 8:33.

4. Through faith in the Resurrection we are saved. "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." Rom. 10:9.

"If you are ever tempted to think any promise of the Word too large and that you must discount it, remember that Christ is risen and that therein you have a proof and illustration of the 'exceeding greatness of His power to us-ward who believe'."

"HIS LAST WEEK"

Joel E. Carlson

SOMETIME ago the writer purchased in a religious bookstore a little purple bound booklet entitled "His Last Week". This is a compilation of events centering around our blessed Lord during His last week on earth, as gathered from the four gospels and chronologically recorded. By common consent it is a record of the most momentous transactions in the history of mankind. This is because of the manifestations of both God and of Satan therein and for what was being accomplished in God's plan of redemption for the human race.

No church can afford to pass over lightly in consideration of the events of this part of our Lord's earthly career. Nor can any preacher afford to neglect the great lessons to be drawn from the solemnities of those historic days.

The words of Jesus which were spoken immediately prior to His crucifixion may be carefully read, over and over, and thoughtfully pondered. Every move the Lamb of God made, or did not make, as the forces of darkness encircled around Him

with evil intent, may be observed, that the sinlessness, the majesty and the beauty of God's perfect sacrifice may be fully surveyed. For one example, his significant silence before Pilate.

Every character touching His life, for weal or for woe, may be scrutinized to ascertain the reasons for his particular attitude toward the Man of Sorrows. For instance, the loyalty of John the Beloved Disciple, is a good example. The betrayal of Judas, or the vacillation of Pilate or the treachery of Caiaphas, is an evil example.

The meditation of "His Last Week" in characters displayed and the processes of both good and evil in their respective places is a whitened harvest field for large garnering of sheaves of truth, in both appreciation of the cost of our redemption, and also understanding of the forces of evil.

Some careful planning in the program of the local church will increase the profit of this meditation for its members, as will also concentration of themes used by the ministry during this time. Here lie rich

fields of thought, suitable for various series of sermons on the part of the pastor.

Not a few churches employ the commemoration of "His Last Week" for Passion Week Services, and who would belittle the value of such commemoration? In some of our churches communion services are held on Good Friday night. That church is wise which seizes upon the current thinking of its people and leads them to the spiritual heights obtainable when there is a common and commendable thought.

Now the thing that makes the profundity of His Last Week, and which marks its practical blessedness to us, is the fact that, strange as it may sound, it was in reality, NOT His last week. For He is alive today. The term then must only be taken in its true meaning, which is only relative and not absolute. It had significance only to His earthly career, and designates the time of His sojourn among men. "The Word was made flesh, and dwelt among us." "The Prince of Life whom God hath raised from the dead; whereof we are witnesses."

It was the last week of the earthly life of the God-Man but His glorified life now obtains for He "hath an unchangeable priesthood wherefore he is able to save to the uttermost that come unto God by Him seeing he ever liveth to make intercession for them."

It was the last week for the Lowly Nazarene, for henceforth He was to be the Lord of all. No more was He to be claimed only by those who knew Him locally, or "in the flesh." "Yea, though we have known Christ after the flesh, yet now henceforth know we him no more". (II Cor. 5:16) Henceforth He was to belong "to the ages", and to all climes.

It was the last week of His human limitations, for his cup of pain, hunger, thirst and tears, was filled to the full. Therefore now He is well able to sympathize with His children in their human distresses, for He can be touched with a feeling of our infirmities. He is fully qualified for a compassionate priesthood. "Hallelujah, what a Saviour."

It was the last week for the Lamb of God, in fulfillment of Redemption's requirements for as He expired on that cross, He was able to declare triumphantly: "It is finished." The perfect sacrifice was consummated.

It was the last week for the Christ in experiencing human hate, and Satanic strategy, in their worst form, in rejecting, abusing, torturing, and crucifying the Son of Man. "Who, for the joy that was set before Him, endured the cross." Henceforth, He is seated at the right hand of the Father, until "I make thine enemies thy footstool" (Psalms 110:1)

Because He thus suffered, and in the acme of this shame triumphed over wrong, He made it possible that His followers need never experience alone their accumu-

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AN EASTER MESSAGE

Edward Gilmore

I have seen the Lord. R. V. John 20:18.

OUT of the darkness and gloom of that first Easter morning,—and indeed it was dark in more senses of the word than one, for the darkness without was nothing compared to the gloom within the disciples' heart—comes this message of gladness and cheer, "I have seen the Lord." Mary Magdalene, the sinful woman for whom Christ had done so much, forgetful of her womanly fears and superstitions, impelled by a holy passion for her dearest Friend, wends her lonely way to the tomb, only to be again disappointed as she found the stone rolled away and Jesus gone. All Mary saw was an empty tomb and oh, the hopelessness of it all. Christ's resurrection was to mean infinitely more than a mere empty tomb.

The disciples had come and gone again, but weeping, Mary remained at the grave. With a yearning heart she stoops down and gazes within, and through the haze of her tears she saw those that even the disciples had failed to see. It has been said that the Christian on his knees often sees farther than the philosopher on the housetop.

The angels have a surprise for Mary for as they converse with her, the Master appears and reveals Himself to her. Now her gloom and despair is changed into the sunshine of that first Easter morning. And Mary, receiving the instructions of Jesus, returned to the city with the first glad tidings of the resurrection saying, "I have seen the Lord."

Let us see, first, the meaning of this Easter sermon. It means for one thing, that at last death has been conquered. Christ by His own power broke the bonds of death and came forth victorious from the grave. He has Divine life within himself and His resurrection is a pledge of His power and purpose to raise again from the dominion of the graves the bodies of the race he hath redeemed. He has become the captain of our salvation and when He comes back with a shout the dead in Christ will rise in response to that call.

The resurrection is the seal of God's acceptance and approval of the plan of redemption for the human family. When Christ became a substitute for the sinner on the Cross, God had to turn away from His own Son, but now the penalty has been paid and God can justly release His Son from the last dregs of sin. Other religious leaders have posed as being divine but they are still in their graves. Christ's resurrection proves that He is different from all others, yea, that He is indeed the Son of God.

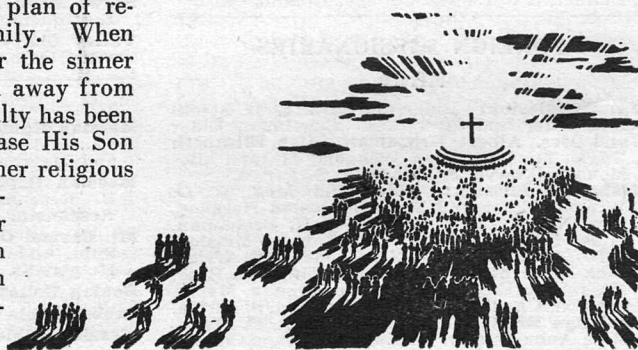
Mary's message also gives us this profound truth, that Christ is now the universal Saviour. No longer is He held down by the shackles of time and place, but physical limitations now give way to celestial motivations. Instead of being confined to one home or one nation, today He can live in every heart, in every clime. He indeed has become the universal Wonder of and Saviour of all mankind.

Mary's sermon was a statement of a fact of personal experience, "I have seen the Lord." She does not try to give scientific nor argumentative proof in defense of her declaration but simply states that she had seen Him. Modern discoveries do not necessarily prove the Word of God, they simply substantiate what the Bible already has declared to be so. All Christians should be preachers of the resurrection. It is one of the fundamental doctrines of our Bible. But our position needs to be more than a mere declaration of a fact. It is not second-handed information that Mary brings, but her own personality is bound up with the message, "I have seen the Lord." What a sin-sick and dying world needs today is not theories and arguments but a personal testimony from you and me that Christ lives, and that we have seen Him. And then, Paul says, "because He lives, we shall live also."

Frederick Lawrence Knowles, who went to an early grave gave us the following Easter poem:

*"This body is my house—it is not I;
Herein I sojourn till, in some far sky,
I leave a fairer dwelling, built to last
Till all the carpentry of time is past.
When from my high place viewing this
lone star,
What shall I care where these poor tim-
bers are?"*

*The ancient heavens will roll aside for me
As Moses monarched the dividing sea.
This body is my house—it is not I.
Triumphant in this faith I live and die."*
Low Banks, Ontario, Canada.



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Executive Board: Harvey W. Hoke, West Milton, Ohio.

Foreign Mission Board: Eld. Graybill Wolgemuth, Mt. Joy, Pa.

Canadian Treasurer: Wm. Charlton, Stevensville, Ontario.

Home Mission: Abner Martin, Elizabethtown, Pa.

Beneficiary and Poor: Carl J. Ulery, 1332 Maiden Lane, Springfield, Ohio.

Publication Board: Charles E. Clouse, Nappanee, Indiana.

Sunday School Board: C. W. Boyer, 2101 Windsor Rd., Dayton, Ohio.

Traveling Library and Free Literature Departments: P. W. McBeth, E. V. Publishing House.

The Board for Young People's Work: Elam O. Dohner, c. o. Beulah College, Upland, Calif.

FOREIGN MISSIONARIES

Africa

Matopo Mission: Elder and Mrs. L. B. Steckley, Elder and Mrs. C. F. Eshelman, Elder and Mrs. Albert Brenaman, Miss Elizabeth Engle, Miss Kathryn Wengert, Matopo Mission, Bulawayo, S. Rhodesia, S. Africa.

Mtshabezi Mission: Elder and Mrs. W. O. Winger, Elder and Mrs. J. Elwood Hershey, Mrs. Naomi Lady, Miss Mary H. Brenaman, Miss F. Mabel Frey, Mtshabezi Mission, P. B. 102M, Bulawayo, So. Rhodesia, S. Africa.

Macha Mission: Elder and Mrs. Elmer G. Eyer, Miss Anna Engle, Miss Edna Lehman, Macha Mission, Choma, Northern Rhodesia, S. Africa.

Sikalongo Mission: Elder and Mrs. R. H. Mann, Miss Anna Eyster, Sikalongo Mission, Choma, Northern Rhodesia, S. Africa.

Wanezi Mission: Elder and Mrs. J. Paul George, Wanezi Mission, Filabusi, So. Rhodesia, S. Africa.

India

General Superintendent: Bishop and Mrs. A. D. M. Dick, Saharsa, B. N. W. Ry., Dist. Bhagalpur, India.

Saharsa: Miss Anna M. Steckley, Miss Esther Buckwalter, Miss Leora Yoder, Saharsa, B. N. W. Ry., Dist. Bhagalpur, India.

Supaul: Elder and Mrs. Allen Buckwalter, Miss Ella Gayman, Supaul, B. N. W. Ry., Dist. Bhagalpur, India.

Madhipura: Eld. and Mrs. Charles Engle, Madhipura, Dist. Bhagalpur, B. N. W. Ry., India.

Barjora: Eld. and Mrs. G. E. Paulus, Barjora, P. O. Tribenigunj, via Supaul, B. N. W. Ry., Dist. Bhagalpur, India.

Missionaries on Furlough

Elder and Mrs. Cecil I. Cullen, Gormley, Ont.
Annie E. Winger, Delisle, Sask., Can.
Bish. and Mrs. H. H. Brubaker, 118 E. Coover Street, Mechanicsburg, Pa.

Anna Wolgemuth, Lawn, Pa.
Miss Effie Rohrer, Ludlow Falls, Ohio.
Mary Kreider, Campbelltown, Pa.
Verda Moyer, 41 Hillside Ave., Souderton, Pa.
Miss Martha Kauffman, 319 Spruce St., Abilene, Kansas.

Mrs. Emma Frey, 2501 Bartlett St., San Gabriel, Calif.

Miss Sadie Book, Ramona, Kans., Box 93.

HOME MISSIONS

City Missions

Altoona Mission, 613 Fourth Ave., Altoona, Pa., Herman G. and Laura Miller.

Buffalo Mission, 25 Hawley St., Buffalo, N. Y., Walter and Sadie Reighard.

Chicago Mission, 6039 Halsted St., Chicago, Ill., Sarah Bert, Supt. Emeritus; C. J. Carlson, Supt. and Pastor, Avas Carlson, Harriet Gough, Alice K. Albright, Rosa Eyster.

Dayton Mission, 601 Taylor St., Dayton, Ohio, W. H. and Susie Boyer, Eva Dick, Angeline Cox.

"God's Love Mission," 1524 Third Ave., Detroit, Mich., William and Willa Lewis, Janna Goins, Ida Eckman.
Home Address: 3949 Wabash.

Messiah Light House Chapel, 1175 Bailey St., Harrisburg, Pa., Joel and Faitha Carlson, Anna Wolgemuth, Ruth Freisen. Phone: 26488.

Philadelphia Mission, 3424 N. 2nd St., Philadelphia, Pa., Jesse and Esther Hoover, Emma Crider.

Life Line Gospel Mission, 832 Kearney St., San Francisco, Calif., William and Mary Hoke, Grace Plum, Ruth Bowers.
Home Address: 311 Scott St.

Welland Mission: 36 Elizabeth Street, Welland, Ont., Can., Edward and Emma Gilmore, Mary Sentz, Luella Heise.

Rural Missions

Canoe Creek Mission, Hollidaysburg, Pa., R. 2, Elwood C. and Ethel Flewelling, Elizabeth Brubaker.

Gladwin, Michigan:
Mt. Carmel, Charles and Myrtle Nye.
Oak Grove, Melvin Stauffer.

Houghton Mission, Tillsonburg, Ont., Can., R. D. Idellus Sider.

Kentucky, Albert H. Engle, Supt.
Fairview, Ella, Ky., Hershey and Dalta Gramm, Ruby Clapper.
Garlin, Albert and Marjie Engle, Imogene Snider, Ruth Hammond.

Home Evangel, Knifley, Ky., Harold and Alice Wolgemuth.

North Star Mission, Meath Park Station, Sask., Can., Albert and Geneva Cober, Martha Sentz, Ruth McWilliams.

Stowe Mission, Stowe, Pa., John A. and Emma L. Climenhaga, Anna Mae Stauffer.

Valley Chapel, Ohio, Henry P. Heisey, Louisville, Ohio, R. R. 2.

Institutions

Messiah Home, 2001 Paxton Street, Harrisburg, Pa., Eld. and Sr. Irvin O. Musser, Steward and Matron.

Messiah Orphanage, Florin, Pa., Bro. Robert B. Resconsin, Steward, and Sr. Dorothy Resconsin, Matron.

Mt. Carmel Orphanage, Coleta, Illinois, Acting Supt. and Matron, Bro. and Sr. Paul Book; Helper, Sr. Katie Bollinger.

Beulah College, Upland, California.

Jabbok Bible School, Thomas, Oklahoma.

Messiah Bible College, Grantham, Pa.

Ontario Bible College, Fort Erie, North Ont.

Special Announcements, Evangelistic Slate, Etc.

THE SEVENTY-SECOND ANNUAL GENERAL CONFERENCE OF THE BRETHREN IN CHRIST CHURCH

will convene at the
Bertie Church, near Stevensville, Ont.

JUNE 11, 1942

All District Secretaries should forward at once names of Delegates, and matters of a local nature, which need confirmation, such as election of trustees, choice of non-resident overseers.

Reports of Committees and other matter which should appear in General Conference program must be in the hands of Conference Secretary not later than May 1st.

ORVILLE B. ULERY

Conference Secretary

1325 Maiden Lane Springfield, Ohio

Editorial

(Continued from page 107)

Him." But Corruption fails to touch Him during all those hours in the tomb. Then Hell from beneath cries out, "Hold fast to that Man. If He comes out, He will make a breach in the walls of death, through which all the prisoners of Hades will escape." And he that hath the power of death, even the Devil, exclaimed in fright, "If thou let this Man go, thou art not Satan's friend." But vain the seal, vain the watch, vain the grip of death, vain the walls of the tomb, and vain the charge of the Devil, for as it begins to dawn on the first day of the week, there began to be a mighty stir in the Sepulchre. Terrible Captain Sepulchre tightens his grip but in vain. It was not possible that He should be held by death, and thus He swallowed up death in victory. —H. K. Light

THE resurrection of Jesus Christ is one of the most important doctrines of the Scriptures. Dr. Torrey says, "In many respects it is the most important fact of Christian history. It is the Gibraltar of Christian evidences; the Waterloo of infidelity and rationalism." The foundation of truth preached in the early years of the Church's history was the resurrection. It had a prominence in the apostolic teachings that it has not in modern preaching. It was the most prominent and cardinal point in the testimony of the apostles. The crucifixion loses its meaning without the resurrection. Without it, the death of Christ was only the heroic death of a noble martyr. With the resurrection, it is the

(Continued on page 114)

News of Church Activity

Love Feasts

Pennsylvania

Saxton, Pa.	May 2
Clear Creek, Pa.	May 3
Canoe Creek, Pa.	May 9
Grantham, Pa.	May 24
Granville, Pa.	May 30 & 31
Mechanicsbury, Pa.	May 30-31

A CORRECTION

In the recent publication of missionaries' birthdays, we wish to list a correction.

We are informed that Ella Gayman's birthday is on May 30 instead of November 1 as reported.

Canada

WELLAND MISSION, WELLAND, ONT.

—In the midst of our preparation to assume the work in Buffalo mission, we are kept busy with our last services, entertaining, visiting, etc. We humbly submit our last report for the Welland mission.

The time of fellowship with the Canadian churches has been deeply appreciated in our Christian life. The best of cooperation of the officials and laity has revealed the spirit of unity in behalf of our work in general.

We leave the class here with the same love, concern, and fellowship as when we entered the work. We want to take this opportunity to express our appreciation for the cooperation, the common concern in the welfare of the work here and want to thank all who have so generously contributed to our needs. We believe the Lord will reward each one accordingly.

We are happy to report that God's people have made it possible for us to close our report here with a nice balance. Will the Brotherhood kindly remember us in prayer as we leave to take up the work at Buffalo Mission and will you also pray for the workers who shall take charge here?

We extend to all a hearty invitation to visit us at 25 Hawley Street, Buffalo, New York.

Financial Report, Welland Mission, Jan, Feb, Mar. 1942

Receipts	
Balance Jan. 1.	\$ 3.00
Hall offerings	78.12
Aquilla and Priscilla	4.50
Albert Sider	1.00
Sewing Machine Repair Refund	5.00
Thomas Whiteside	1.00
George Proctor	32.00
Marie Climenhaga	2.00
Jacob Cline and wife	5.00
Carl Baker	1.50
Flossie Byer	1.00
Emily Thompson	2.00
Clear View S. S. Sask.	6.20
H. W. Landis	5.00
Mrs. J. Jackson	5.00
Gary Lyons	5.50
	\$157.82

Expenditures	
Table	\$ 41.50
Phone	9.81
Gas	7.10
Elect	3.24
Potatoes, sugar, flour	5.92
Laundry supplies	2.03
Milk	10.28
Misc.	8.66
Water	3.15
Car: Numbers, license, gas, repairs, oil	34.13
	\$125.82

Balance April 1, 1942 \$ 32.00

In Christian fellowship,
Walter L. and Sadie Reighard.

REPORT OF SPRINGVALE, ONT.—Revival—Our Winter Revival began Jan. 11, continuing three weeks, with Brother Henry Schneider of Merrill, Mich. as our evangelist.

Although the attendance was not large, our Brother brought us some heart searching messages. Especially were the Sunday morning services a time of refreshing, as the Lord certainly met with us in a special way. A number knelt at an altar of prayer, a few for the first time, some to be reclaimers and some for a deeper work of grace.

On Jan. 19, it was our privilege to have a Bible Conference, with Bro. Schneider, Bro. Rohrer, and Bro. Henry Hostetter as our speakers for the day. The attendance was good and our souls were blessed as we listened to our brethren bring forth the truth from God's word. We may truthfully say that there was work done for the Lord which will last throughout eternity.

May the Lord bless our brother in his field of labour is our prayer.

Alma Nigh. Cor.

Pennsylvania

REPORT OF FOURTH ANNUAL MERGER MEETING—On Saturday, Mar. 7, 1942, a large number of members of the United Zion's Children and of the Brethren in Christ Church met at Cross Roads church near Florin, Pa., in the fourth annual Merger Meeting. The program was carried out in its entirety. Bish. C. N. Hostetter presided. Bish. John Brinser led in prayer, after which Bish. Irwin W. Musser gave the address of welcome. Bish. Adam Wengert spoke on True Greatness and Bish. Charles Byers on the Price of Success. Both of these topics were well discussed and many warm tears and friendships were manifested. It was decided to have the name "Merger" changed to "Fellowship" and to have the overseers of both bodies call for a more active exchange of pulpits by the ministers. Next year's meeting will convene at the United Zion's Church, at Elizabethtown, Pa., on the first Sat. of March.

MESSIAH BIBLE COLLEGE NEWS NOTES

Winter Term—Twenty-eight Winter Term students representing four denominations joined with our regular student group during the Winter Term session January 26 to March 6. Mrs. Emma L. Climenhaga supplemented the regular teaching staff in providing courses for this group. Included in the number were Miss Mary Kreider and Verda Moyer, foreign mission workers on furlough and Eld. and Mrs. William Lewis, home mission workers from Detroit, Mich.

Bible Conference—The 33rd Annual Bible Conference was indeed a feast of good things. Bishops O. B. Ulery, Charlie B. Byers, and John S. Brinser, Elders Alvin C. Burkholder, Jesse W. Hoover, Edward Gilmore, J. Lester Myers and Sisters Emma Climenhaga, Mary Kreider, and Verda Moyer served as speakers. A special interest was manifest in the Peace and Civilian Public Service, musical and missionary sessions. The definite teaching on holiness and obedience to the ordinances of God's Word

bore definite fruitage following the Conference. It was the largest attended Conference in the history of the College.

Revival—The evangelistic services conducted by Eld. Alvin C. Burkholder were richly blessed of God. Many seekers sought God at an altar of prayer. Earnestness and definiteness marked the seeking and many clear testimonies were the result. We give God thanks for this gracious visitation of His mercy and blessing.

Chorus Tours—The Male and Ladies Chorus are filling their Spring engagements. The Ladies Chorus will make a short tour through the East and may be heard according to the following schedule:

April 2 Evening Ontario Bible School, Fort Erie North, Ont.

April 3 Evening First Mennonite Church, Kitchener, Ont.

April 4 Evening Brethren in Christ Church, Springvale, Ont.

April 5 Morning Brethren in Christ Mission, Buffalo, N. Y.

April 5 Afternoon Alden Mennonite Church, Alden, N. Y.

April 5 Evening Brethren in Christ Church, Clarence Center, N. Y.

April 5 11:00 - 12:00 P. M. (EWT) Broadcast (Back Home Hour) WKBW Buffalo 1520 K.C.

April 6 Evening St. Paul's Lutheran Church, Millheim, Pa.

Commencement Schedule—The Commencement Schedule is arranged as follows:

Baccalaureate	May 31st
Missionary Rally	May 31st
Convocation	June 1st
Commencement Concert	June 2nd
Class Night Program	June 3rd
Alumni Fellowship	June 4th
Commencement	June 5th

ANTRIM REVIVAL—A revival was launched at the Antrim Church, on Feb. 22nd, continuing for two weeks. Eld. Henry P. Heisey from Louisville, Ohio was evangelist. In his whole hearted service, he faithfully ministered the word in its truth and power. God's power was manifested, and sweetly rested on the services. Souls were born in the kingdom, and quite a few of God's children were lifted to a higher plain in God's service.

Decision Day was observed, also a Dedication Service of children, in which service there were eleven children dedicated to God's service. An anointing service was also solemnized.

We continue to pray for those to whom God called, but who did not answer the call; and we long to see them come while mercy is extended.

May God bless the seed and the sower, and may we all be ready and waiting for the Glad Crowning Day.

REPORT FOR LOCUST GROVE BRETHREN IN CHRIST CHURCH, York, Co., Pa.—On Sunday, Nov. 23, an all day meeting was held, with Bros. Henry Ginder, Harry Brubaker and Joel Carlson as speakers. The topics were very ably discussed and much inspiration and help was received.

Elder Henry Ginder gave ten rules for Sunday School teachers and workers, as follows:

1. Be saved
2. Be Spirit filled
3. Be interested
4. Be concerned
5. Be tactful
6. Be studious
7. Be prayerful
8. Be enthusiastic
9. Be a practicer
10. Be love soaked

On the evening of the 23rd Eld. Paul Goodling of Mifflintown, Pa., came in our midst for a two weeks' revival service. He came filled with the Spirit and ready to

preach the whole gospel of Christ. The attendance was not as large as we would have liked it to be, but the promise is to the few, as well as to the large numbers. The last night the church was well filled. There were no outward results but God alone knows the good that has been done during these services. One individual received definite help in her own home.

May God richly bless Bro. Goodling in other fields of labor.

—Sarah E. Lehman, Cor.

SPRING HOPE PA.—On January 18th Bro. Edward Gilmore from Ontario, Can., opened an evangelistic meeting at the Spring Hope Church. The attendance and interest were good throughout. Bro. Gilmore came filled with the Spirit and brought heart-searching messages from night to night in his effort to win souls for Christ, and in challenging Christians to go forward in their spiritual lives.

May God bless Bro. Gilmore as he continues in the ministry of God's Word.

—Elsie G. Carper, Cor.

MARTINSBURG, PA.—Our winter revival began February 15th and continued until March 8th, with Bish. R. I. Witter as the evangelist. Bro. Witter's coming was looked forward to with great anticipation, as he had conducted a previous meeting in our district.

Our hearts were made to rejoice in the timely messages delivered by Bish. Witter. The conviction which rested on the audience made us realize that the Holy Ghost was using the messages to search hearts.

There were some who obeyed the wooings of the Spirit, while there were others who expressed the need of going deeper in Him, but were not willing to yield. Still others, unsaved, attended the meetings and refused the loving Master's admittance into their hearts and lives. If only they would realize the truth of the words of the poet, "O, what emptiness without the Saviour." We trust that the Holy Spirit will penetrate their hearts until they yield to Him.

Bish. Witter visited in many of the homes and we are sure we're speaking for all when we say these homes were made richer by his visits. May the Lord abundantly bless Bro. Witter as he gives of his time and talent for the cause of Christ.

—Elsie G. Carper, Cor.

— MARRIAGES —

HEER-BOHEN—On Tuesday evening March 10, at the home of the bride's parents, Bro. Archie Heer, son of Bro. and Sr. John Heer of Miltonvale Kansas, and Sr. Naomi Bohen, daughter of Eld. and Sr. Walter Bohen, took the vows of matrimony before God and the pastor of the Upland Church, and in the presence of about 60 guests. Another Christian home is started for which we thank God and seek His continual blessing.

KOPP-WOLGEMUTH—On Saturday, Mar. 7, 1942, at 2 P. M., at the Palmyra Brethren in Christ Church, Sr. Alma C. Wolgemuth, of Lawn, Pa., and Bro. Roy G. Kopp, of Mount Joy, Pa., were united in the bonds of Holy Matrimony by Elder Henry K. Kreider. Their many friends wish them a long and happy life of connubial bliss.

— OBITUARIES —

SHELLEY—Sr. Minnie Kuhns Shelley, widow of Bro. Harry G. Shelley, passed to her rest on Sat., Mar. 7, 1942 after an illness of about four weeks, aged 73 years, 10 months, 21 days. Sr. Shelly was converted in her early life and became a member of the Brethren in

Christ Church of the Dauphin and Lebanon district, where she lived a faithful and consistent Christian life unto the end of her journey. She was the daughter of the late Elder John Kuhns and wife of the same district. She leaves to survive her, an only daughter Sr. Viola Lehman wife of Bro. Ammon Lehman, one grandson, Bro. Harry Lehman, and one granddaughter, besides a number of cousins and many friends.

Funeral services were conducted at the Palmyra Brethren in Christ Church by Elders H. M. Hostetter, Harvey Ebersole, and Henry Kreider. Burial was made in the Spring Creek Cemetery near Hershey, Pa., by the side of her husband, who passed away about eight years ago.

TEEL—Clara Teel peacefully passed away at her late residence, Richmond Hill, Ont. Mar. 9, 1942, in her 85th year. She was a daughter of the late Wm. and Mary Ann (Horner) Teel of Markham Township, Ont. Early in life she was converted, and sometime later united with "the Brethren in Christ" of Markham Dist. where she remained a faithful and consistent member until death. She will be missed in her home community by those who knew her.

The funeral was held in the Heise Hill Church, Gormley, Ont., conducted by Bish. A. L. Winger and Eld. Jas. Cober. Interment in the adjoining cemetery.

YOUNG—Miss Cora M. Young passed away at the Messiah Home, Harrisburg Pa. Feb. 4, 1942, aged 66 years.

She was a guest of the Home for several months and always appreciated her home there. Surviving are two brothers, Har-

ry C. Young and Charles W. Young, both of Harrisburg.

Funeral services were held in the Home Chapel, with the Rev. Raymond C. Walker, pastor of the Presbyterian church of which she was a member, officiating, assisted by Rev. Irvin O. Musser. Burial in East Harrisburg Cemetery.

WINGERT—Sr. Laura Alice Wingert, wife of the late Christian S. Wingert of near Chambersburg Pa., was born Dec. 18th, 1868, and passed away, Feb. 9th, 1942, in her 74th year.

She was converted at the age of thirty years, and united with the church, being a consistent member. She was a kind and loving mother and grandmother. The following children survive: Clarence A., C. Eber, Arthur L., Mary C., and Helen V., all of near Chambersburg, Asa K. of Winchester Va., and Mrs. Joseph Wagner of Philadelphia, Pa.; two sisters, Annie Kirpatrick, Mrs. A. S. Hoover, and a brother, William Kirpatrick, all of near Chambersburg; also seven grandchildren.

Funeral services were held from the home, and the New Guilford church on Feb. 12th, conducted by Elders Chas. Rife and John Byers. Text II Tim. 4:6-9. The body was laid to rest in the adjoining cemetery.

ZERPHEY—Gloria Jean Zerphey, daughter of Mr. and Mrs. Harvey Zerphey of Elizabethtown, Route 2 was born February 28, 1942 and died March 4, 1942. She is survived by her parents and two brothers, Robert George, and Harvey Richard; also her grandmother, Sr. Maggie Zerphey of Mt. Joy, Pa. Short funeral services were held at Mt. Pleasant church, conducted by Rev. Henry O. Musser. Interment in adjoining cemetery.

CENTRAL COMMITTEE RELIEF NOTES

* * * *

Number of Persons Benefiting by Mennonite Relief in France

Bro. Joseph N. Byler in a letter of February 6 from Lyon says: "The results of our Lyon program have been beyond our expectations. We are receiving letters of thanks and appreciation nearly every day with many requests for more. Just now we are distributing the balance of the milk and some rice and beans that we brought up here from our Marseille stocks. Many of the letters we receive are written by the school children themselves. If it were only possible to buy more."

A monthly report for January, 1942, shows that 17,580 persons (all but a few are children) received the regular amount of 50 grams per day of dried vegetables. This figure represents the most needy children which our workers help. Besides that number there were around 38,000 children who received some food through our workers during the month of January. Of this work Bro. Byler says: "This is, I believe, a very practical way of doing relief."

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CIVILIAN PUBLIC SERVICE NEWS

New Camp Paper Tells of Benevolent Association

The first issue of *The Turnpike Echo*, dated March 2, has now been published. The *Echo* is the camp paper of the Sideling Hill Camp, Wells Tannery, Pa.

Like the other camp papers, it contains an interesting number of items which reflect the camp life. Of particular interest is an article describing the Sideling Hill

Benevolent Association. This Association is an altruistic experiment organized and controlled by the boys themselves and has as its purpose "To assist in a financial way in bearing the expenses of accident or illness which a campee may sustain."

Membership is voluntary and open to each campee. Monthly payments are made by the members who, in case of accident or illness, are entitled to eighty percent of each justified claim with seventy-five dollars as the maximum amount payable for each individual case.

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First Unit of Hagerstown Camp Opens

On February 20th the large assignment of boys arrived at Unit 1 of C.P.S. Camp No. 24, Hagerstown, R. 5, Maryland. The total number of boys at this unit is now twenty. Like others which will be opened later, this unit is located on a farm and the boys will live in the large farmhouse and the dormitory which was built next to the house.

A house-father and house-mother, Bro. and Sister Jacob Mellinger, also reside in the farmhouse. Bro. Mellinger assumes management of the farm and Sister Mellinger supervises the kitchen and acts in the capacity of a matron. Bro. Grant M. Stoltzfus is in charge of the administrative work connected with the camp. The project work is directed by Soil Conservation Service and is done in Washington County, Maryland.

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M.C.C. CERTIFICATES AND STAMPS AND CIVILIAN GOVERNMENT BONDS

Judging from the constant flow of inquiries, there is obviously a rather general misunderstanding concerning the purpose

and use of Bonds, Certificates and stamps. The Mennonite Central Committee has adopted a Certificate for contributions to Relief or Civilian Public Service. This serves as a form of receipt for contributions to the services administered by the M.C.C. for the various cooperating groups. The minimum contribution for which these Certificates were formerly issued was ten dollars. This has now been changed, so that any gift of five dollars or more will be recognized by a Certificate.

For smaller amounts or for those who prefer the Stamp-album plan, stamps have been provided as a receipt for contributions. When stamps have been accumulated to the amount of five dollars, a certificate will be issued if desired.

"Possession of . . . certificate and stamps by individuals who cannot conscientiously participate in the financial side of the military program, indicates their eagerness to support an alternative program of constructive service to their country and their fellowmen. These certificates and stamps are not officially recognized by the United States Government as alternative to defense bonds and stamps, but they are significant to the extent that they represent genuine sacrifice on the part of the contributors, and support of national service which they can conscientiously give.

"Neither the certificates nor the stamps are redeemable. Their only dividend is satisfaction in a service of good-will rendered in behalf of human freedom and welfare."

The certificates and stamps are simply evidence of gifts made to this testimony for peace and good-will, which is the spirit of Christ and is done in His name. Such evidence of support given to such humanitarian and constructive causes as are sponsored by the M.C.C. should have its effect in relieving pressure to contribute or lend to military purposes. But these are not officially recognized as alternatives to defense bonds.

As a direct answer to growing pressure to buy defense bonds the M.C.C. and other interested groups though the National Service Board are seeking to have a special issue of Civilian Government Bonds or notes from the U. S. Treasury Department, which will be earmarked for Civilian services instead of for war. There is reason to believe that such will eventually be available from the Government. But this is not yet certain. Those bonds are not yet available. When they are issued, information as to where and how to obtain them will be given.

Meanwhile, the continued and consistent use of the "Statement of Readiness to Purchase Civilian Government Bonds" is encouraged. These have provided temporary relief of pressure in most cases where wisely applied. These are simply what the name implies, and indication that the individual is willing to purchase Civilian Government Bonds if and when such are issued. It is well to read carefully the statement which is carried on these. It should be self-explanatory.

When new developments come information will be given. Until then, it should help substantially to relieve pressure if you have evidence of generous contributions to the

Relief and Civilian Public Service program now being carried on by the Mennonite Central Committee. — J.W.H.

(Compiled by Grant M. Stoltzfus)
(Released March 10, 1942)

The treasurer of the Brethren in Christ through whom contributions should be sent from the Relief and Civilian Public Service program of the M.C.C. and from whom our group should receive their certificates and stamps is J. H. Hoffman, Maytown, Pa.

Brother Henry A. Fast, Director of the Mennonite Civilian Public Service Camps, presents the following message which deals with certain problems that have recently arisen in connection with the Civilian Public Service program:

"The Civilian Public Service program from its very beginning has been treated with a remarkable spirit of public good will and tolerance. This tolerance and good will have continued even after the incident of Pearl Harbor and of our entrance into war. The whole future of this C.P.S. program is dependent on whether this public good will continues. We must do our share in helping maintain a friendly public attitude. People obviously feel more tensely since we are at war, and they observe us and our boys and our camps more critically than before. Criticisms have come to the attention of both the Selective Service and the Akron office which if not properly taken care of could seriously spoil public good will.

"One of the things that has caused unfriendly criticism is the presence of cars in camp. We have urged boys in all our camps to take them home and leave them there lest people get the false impression that our boys can run around at will. In all our camps the use of cars is restricted to trips home when they have a weekend leave or furlough, but the mere presence of cars in camp leads the public to believe the boys can use them when they please. We would like to urge parents and home communities to encourage boys not to take cars to camp and to take those home which are now in camp.

"Another reason for unfriendly criticism is based on the impression that C.P.S. camps are too lax in granting weekend leaves or furlough time. They have the impression that some boys from a particular C.P.S. camp are always at home over weekends. In order to remedy this situation and avoid this criticism, whether justified or not, the boys in all our Mennonite camps have agreed among themselves to restrict their weekend leaves to ten a year. Parents and friends in local communities sometimes make it difficult for boys to restrict themselves to these regulations by their urgings or by sending them tempting invitations to come home for some wedding or for some other attractive social function. Parents and friends in local communities should rather encourage boys in every way they can to conform to camp regulations regarding weekend leaves and furlough. They should encourage them in every other way to help us set up and maintain high camp standards and a truly Christian camp atmosphere and spirit. Only such regulations are set up as help to maintain camp standards for which we need to make no apology.

"Spring work is now getting fully under way, and farmers are beginning to feel the

serious loss of farm help caused by large-scale drafting of boys into camp. As a result numerous letters are sent to the Akron office, and often also to camps, inquiring whether it would not be possible to furlough or even discharge their boy so that he may help in the urgent work on the farm. Sometimes people have even gotten encouragement from members of Local Boards to try to get their boy discharged or released for farm work. At times people have gotten the impression that it is comparatively easy to get such a furlough or release. That is an entirely false impression. In critical cases where serious accident or sickness disables the present farm owner or manager and where clear evidence is presented that no help can be gotten, it is still possible to get a boy released. Such a request should be drawn up by the boy in camp, addressed to General Hershey, and sent in triplicate form to the National Service Board for Religious Objectors, 1751 "N" Street, N.W., Washington, D. C. The parents can draw up an affidavit, clearly and in detail describing their situation and petitioning the Local Board to reclassify the boy in view of this acute need. Unless people find themselves in a situation of acute need they should not be encouraged to hope their efforts to get the boy released from service will meet with success. At any rate they should not worry the boy in camp by complaints and by raising false hopes in his mind. It makes it difficult for him to perform good service in camp and to adapt himself happily to its program. These are difficult times, and we need to be prepared for even more difficult times. We need to be prepared to bear them with fortitude and poise, and with a willingness to bear in a truly Christian way the sacrifices and sufferings which these troublesome times bring upon us."

* * * * *

Recent C.P.S. Statistics

According to figures recently released by the National Service Board for Religious Objectors there are men from 123 denominations on record as being certified in Class IV-E. These figures, as of March 1, 1942, list 2057 boys in 26 camps or functioning units with a total of 509 to be assigned during March.

Of the number of boys in camp the Mennonite groups have a total of 764, Church of the Brethren 319, the Society of Friends 165 and the Brethren in Christ 12.

Among the non-historic groups the following have the largest numbers: Methodist 174, Presbyterian 55, Baptist 48, Congregational-Christian 44, Jehovah's Witnesses 43, Catholic 35, Church of Christ 32, Church of God 30, Lutheran 27, Evangelical Reformed 22, Disciples of Christ 21, and Episcopal 21.

"His Last Week"

(Continued from page 109)

lation of abuse. In whatever abuse they may suffer for His sake, they may have the assurance that they may go through such trials sustained and strengthened by His comfort and His Grace.

"For ye know the grace of Our Lord Jesus Christ that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." Praise His Exalted Name for ever and ever.

HOW THE MONUMENTS OF EGYPT WITNESS AGAINST EVOLUTION

Robert Patterson

THE remarkable fact is visible, that forty centuries of alleged evolution have not produced the slightest change in the plants or animals in Egypt. The dogs of Ermeute, described by Herodotus, and pictured on the monuments, do not vary a hair from the dog presented, not long ago, to an American missionary by a member of the Church of Ermeute. The ibis of the monument does not vary a feather from the one you shot yesterday. The negro of the monuments is unmistakably the ancestor of the thick-lipped, good natured, long-heeled, wooly-headed colored brother, who jingles his brass cups in the bazaar of Cairo, points to his leather water-skin, and calls, "O ye thirsty, here is water! Drink and live!" The Hebrew brick-makers pictured on the monuments of Bene-Hassan are instantly recognized as Jewish. THE LONDON LITERARY GAZETTE says of them, "Their countenances are as perfectly Jewish as those of any old clothes man of St. Mary's Axe, who now perambulates the streets of London . . . Neither Lawrence nor Jackson could have painted more real Jews; the features so changeless, and so peculiar to that people."

Thus do the monuments of ancient Egypt testify that during the past four thousand years there has been not only no change of species, but not even the slightest perceptible variation in any of the common plants, birds or animals of Egypt. Even Darwin's favorite example of variation, the pigeon, fails him in Egypt. The carrier pigeon let loose by Sesostris, to carry the news of his coronation to all the cities of Egypt, did not vary a feather, nor a tint of color, from the carrier pigeons used in Cairo today. The monuments of Egypt protest against the theory of evolution, as utterly contrary to the facts of their experience.

Men, and beasts too, arise from the dead in Egypt, to preach to the living. Not only do we have actually the men and animals themselves, preserved by the process of embalming;—the mummies of priest and kings and queens and people, and even of bulls, and other animal gods of the Egyptians, which they desired to preserve, and to secure for them, as well as for their worshipers, a resurrection of the body at the Day of Judgment. These mummies have been compared with existing animals of the same species, by the prince of zoologists, Cuvier, and he declares that there is not the slightest variation. He examined the mummies of cats, ibises, birds of prey, dogs, crocodiles, and the head of a bull; and he says, "After the most attentive and detailed examination, not the smallest dif-

ference is to be perceived between these animals and those of the same species which we now see, any more than between the human mummies and skeletons of men of the present day."

Even in the fashions of dress and fancies of ladies' toilets, proverbially changeable, the monuments bear testimony to the sameness of human nature. A royal tomb, or series of tombs, an Egyptian Westminster Abbey, was discovered at Thebes, containing not only the mummies of Rameses the Great, and those of many of his successors, but also those of many queens and princesses, with their personal equipments complete. From these we see that ladies long ago were possessed by the same cares as modern ladies. Here is a lunch-basket, from which, at the resurrection, the princess might refresh herself on a leg of gazelle, a pair of trussed geese, cakes and fruit. And beside this stands her toilet case, full of perfumery, ointments, odors and brushes, and a choice collection of wigs, each in its own band-box, for front hair, and back hair and side curls, from which to array herself in the future world. Human nature has not varied, either in kings or queens, since the days of Rameses.

The monuments and mummies of Egypt are, then, an unanswerable refutation of the transmutation of species by slow changes, during long periods; the only series of facts which man possesses, extending over forty centuries, showing that no such changes occur in the bodies of animals or men. These monuments, then, are valuable witnesses to the truth of the Bible account of the original creation of man in the image of God, and his continued possession of the dignity of a civilized, rational being. The notion of his ascent from apes is a pure fable, contradicted by all the facts of history. Thus Pharaoh still testifies for God, and declares His name in all the earth.—*Christian Victory Magazine*.

Wait on the Lord

IT may seem an easy thing to wait, but it is one of the postures which a Christian soldier learns not without years of teaching. Marching and quick-marching are much easier to God's warriors than standing still. There are hours of perplexity when the most willing spirit, anxiously desirous to serve the Lord, knows not what part to take. Then what shall it do? Vex itself by despair? Fly back in cowardice, turn to the right hand in fear, or rush for-

ward in presumption? No, but simply wait. Wait in prayer, however. Call upon God and spread the case before Him; tell Him your difficulty, and plead His promise of aid. Wait in faith. Express your unstaggering confidence in Him. Believe that if He keeps you tarrying even until midnight, yet He will come at the right time; the vision shall come, and shall not tarry. Wait in quiet patience. Never murmur against the second cause, as the children of Israel did against Moses. Accept the case as it is, and put it as it stands, simply and with your whole heart, without any self-will, into the hand of your covenant God saying, "Now, Lord, not my will, but Thine be done. I know not what to do; I am brought to extremities; but I will wait until Thou shalt cleave the floods, or drive back my foes. I will wait, if Thou keep me many a day, for my heart is fixed upon Thee alone, O God, and my spirit waiteth for Thee in full conviction that Thou wilt yet be my joy and my salvation, my refuge and my strong tower."

—*Morning by Morning*.

Editorial

(Continued from page 110)

atoning death of the Son of God. It shows that death to be of sufficient value to cover all our sins for it was a sacrifice of the Son of God.—P. J. Wiebe.

EASTER! The climactic day! The day of days when there was the conquest of conquests—greater than Waterloo, Saratoga, Gettysburg or Verdun. No guard was there, for speechless and watchless to the ground he fell, while the white-robed, heavenly visitor sat upon the broken, sealed and rolled away stone, with an earthquake in his wake. Conquest, triumph, the grave's barrier broken down, robbed of its victory, the sting drawn from death, became a transition, glorious consummation of God's eternal love plan, an irrevocable fact. Easter heralds the eternal verities, and the blissful futurities. It is the factual answer to Job's age-old question. It bears the zest for immortality and glorifies and illuminates every commonplace hour. It speaks of exultation and permanence, of oasis and not of desert wastes, of the die no more and not of annihilation, of the miracle that happens once and lasts forever.

—H. S. Brinser.

It takes grace to disagree with people, but a faithful witness must choose rather to disagree with people than to disagree with God. When we are assured we have a Scriptural position, it should be maintained fearlessly, but in all humility and love, not with bellicose and pugnacious spirit.—*Selected*.

Foreign Missions

The Challenge of the Brethren in Christ Church's Work in Rhodesia

H. H. Brubaker

LET US first consider why the work of the Brethren in Christ Church in Rhodesia presents a challenge. This is the answer in a sentence. It is the work of the Church and those associated with it and therefore its maintenance and progress is of vital concern. We have received from the hand of God this portion of His great vineyard and what is done or not done there concerns not only ourselves but Almighty God.

In an age when financial interests and investments cause so much concern and effort the church will not be indifferent to the fairly large amount invested in Rhodesia. We have no way of computing the total amount of money which has passed through the hands of the Home and Field treasurers since the work began. The records show that the church has invested in Rhodesia in real estate and personal property over one hundred and eight thousand dollars (\$108,000).

A far more important consideration is the number of souls in Rhodesia dependent upon the church. There were, according to the latest available figures, 2045 baptized Church members; 2091 members of the Enquirers' Class; 3700 Sunday School pupils; 5891 pupils in our secular schools; 5 main mission stations; 71 outstations; and 21 preaching posts. All these come directly under our care. There is in addition the community surrounding each of these stations. When the crying need of this multitude is considered, one is almost overwhelmed with the magnitude of the task. It is impossible to list the needs of this people. There are deep soul needs. There are physical needs and countless other needs daily seeking satisfaction.

Whatever joy and satisfaction there is as one beholds what has already been done is tempered by the greatness of the unfinished task. There are many calls for new outstations which cannot be supplied because of a lack of qualified Native workers. The number of pupils turned away from our boarding schools each open day is altogether too large. The large number of unaided sufferers about our stations calls us to assist them, but in many cases we are unable to go. The need for more workers free to give pastoral care to the flock ever

challenges us. This ever-present soul need of sin-benighted people about all of the mission stations and outstations of our work constitutes a challenge to both the missionary on the field and to every member of the Home Church. God calls us to preach, to teach, to heal, to serve as long as there remains one needy member of His human family.

Finally in this connection, the work of the Brethren in Christ Church and those associated with it, stands as a challenge because the last command of the Master "Go ye" has not been revoked. Until this command is recalled we have no right to do less than our best in carrying out its will.

It will be well for us to consider briefly of what this challenge consists. It consists of a call to service. Consecrated, qualified workers are urgently needed on the Rhodesian field. Young men and women who are willing to give themselves fully to God will find scope for their every ability, active and latent. This challenge includes, secondly, the element of sacrifice. May God grant that sacrifice never be eliminated from missionary work, yea, from Christian discipleship generally. We wish the missionary candidate to know that he will be expected to make sacrifices when he is a missionary. These sacrifices will not by any means be all physical. The demands made upon the spiritual and mental are possibly the greater and the hardest to meet. Nonetheless do we feel that the Home Church must be willing to sacrifice for the work in foreign lands. You may not be content to do and give what is convenient. That the church as a whole is willing to make sacrifices in this way is abundantly evident from the way it has again and again arisen and met the special needs presented to it.

The work in Rhodesia challenges our ability to support and develop it fully. It would not be possible to give any detailed account of the size of our district in Southern and Northern Rhodesia. We do wish the Home Church to know that we are practically the only agency at work in an area considerably larger than the combined areas of Franklin, Cumberland, Lebanon and Lancaster Counties of Pennsylvania. This makes us responsible for the spiritual needs of the area, largely responsible for its educational needs; to a great extent for its medical needs; and to the source of help in the dozens of ways a missionary is called upon to serve his people.

We pass on now to examine this question, "To whom does this challenge come?" It comes to every member of the Home Church in the United States and Canada. This means financial support must be

forthcoming. We could do much toward occupying more fully if we had more money. Study of the Reports of the Treasurer of the Foreign Mission Board will reveal that the total amount of offerings given for foreign work shows little if any increase during the past twenty years while the number of workers, American and African, has nearly doubled. The size of the Boarding Schools as well as the number and size of the Outstations has been doubled during the same period.

The Home Church must also give thought to the supply of consecrated workers for the field. The preparation and sending forth of suitable workers must be the concern of the whole church. The more districts represented on the field the larger will be the interest in the work and the more representative will be the group on the field.

The size of the church abroad challenges the Home Church to increase its membership at home. It would be unwise to make comparisons, but if the present rate of increase continues for the coming ten year period as it has during the past ten years the number of church adherents will be larger in Rhodesia than in America.

We are glad for this opportunity to present the challenge of the work in Rhodesia to the youth of the church. The work in Rhodesia calls for red-blooded young men and women. We have no hesitation in offering this field of service to you. We would impose one condition namely: that you be sure it is God's place for you. By the latter we do not mean sitting passively by waiting for something to happen or for God to strike you down with some special vision or call extraordinary. Present yourself at the Divine registration office and ask God for your assignment. What does the work offer, you inquire, "Hardships, tears and toil? Situations which will try your mettle?" Yes, all these and more of the same kind. But, thank God, the work also offers you the extreme joy of helping to extend the Kingdom of God and the opportunity to assist in building a church as we read about in the Acts of the Apostles. If you are worthy of it you will earn and receive the love and esteem of the African Church.

This challenge from Rhodesia comes to us as a clear call away from the material enterprises which so much concern and worry us to the dedication of our efforts in building for eternity. Kings and their kingdoms are crumbling in the ruins of a deluded and disappointed world. Christ's kingdom shall endure forevermore.

So then the challenge shall be accepted. To do less would be disobedience to God. We feel you will accept the challenge because you want to continue your task. A task which has already cost so much and given such large returns shall not be abandoned. The soil of Rhodesia has been made sacred by the graves of our fallen

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EDITOR'S NOTE—We greatly appreciate having this splendid article which is a resume of the addresses given in the Foreign Missionary Meeting at our general conference at Camp Mack in June, 1941, by Bish. H. H. Brubaker.

GOING FORWARD

W. O. Winger

THE Sudan Interior Mission had the joy of seeing another party of twenty-three adults sail for West Africa since the last issue of this paper was published in October. This included the return to the field of a Doctor desperately needed; our Builder, not less needed; and a new Printer and his wife for the Niger Press where the call for help had become imperative. Then there were nurses for our Leprosariums and dispensaries.

In addition to this, nine of the party were men and women going out for the first time, bringing our force of new workers sent out this year up to 32. But at the same time the Passport Office in Washington denied passports to 10 others on the ground that their services were not essential.

For those responsible for this refusal we ask special prayer. Through the years we have never met such an official attitude. America's attitude has been for the freedom of the seas.

We do not believe that the State Dept. has the right to grant facilities to every other vocation and to every other class of citizens and then to deny to missionaries, on the ground that their calling is unimportant, the same facilities and rights of travel.

We expect to have a score or more missionaries ready to go out this Fall and we desire the earnest prayers of all the friends of our work that the hindrances may be overthrown.

At the same time we ask our prayer warriors to co-operate with us in the securing of all the necessities of our ever expanding work.

The costs of travel have risen tremendously. But we are confident that our God is able—and that our God will supply every need.

The above was selected from the Evangelical Christian, of Toronto, Canada, by one who believes that this is the way we, as God's people, should be improving and taking opportunities at this time, investing for Eternity. Just now a fine young couple, missionaries with a child of 7 months, slept at Mtshabezi. Enroute from Canada to Rusita Mission, they arrived in Cape Town, December 24th, on a sister ship of the Zam Zam. Some leave their children in America, but they can and do come, why don't we? These Evangelical Christian people say that workers are desperately needed, (this is so with us); that the call has become imperative, (this is so with us). They won't have it said that their work is unimportant and neither will we.

In the face of our most pressing need of more workers to relieve the present weakening staff, of which some are now under

doctor's care and in hospital, do we not have some prayer warriors, who will pray the Lord of Harvests to thrust out more workers from our midst at this most needy time? If we lack this vision I fear some of your workers will perish, and many souls under our care and which have been entrusted to your care, our children in this land, will perish. We cannot settle down, as Ezekiel speaks of, and have their blood required at our hands. May God wake us up, so that it may be said of us also, GOING FORWARD!

Your co-labourer.

W. O. Winger.

Courage

He who loses wealth loses much;
He who loses a friend loses more;
But he that loses his courage loses all.
—Cervantes...

THE word "courage" comes from the Latin *cor*, meaning heart. Courage is not a matter of the head, but of the heart; not of the understanding, but of the feeling. You may have the theory of courage perfectly, and still be a coward. What you need is that hero's heart. Love prompts courage—love of some dear one, love of one's church, love of one's country, love of one's home, love of Christ: If you want to be more courageous, become more loving.

Chrysostom before the Roman Emperor was a beautiful example of true Christian courage. The Emperor threatened him with banishment if he would still remain a Christian. Chrysostom replied, "Thou canst not banish me, for the world is my Father's house." "But I will slay thee," said the Emperor. "Nay, but thou canst not," said the noble champion of the faith again; "for my life is hid with Christ in God." "I will take away thy treasures." "Nay, that thou canst not," was the retort; "for, in the first place, I have none that thou knowest of. My treasure is in Heaven, and my heart is there." "But I will drive thee away from man, and thou shalt have no friend left." "Nay, and that thou canst not," once more said the faithful witness, "for I have a Friend in Heaven, from whom thou canst not separate me. I defy thee, there is nothing thou canst do to hurt me."

In Swabia there lived a blacksmith who was very strong, Hushwadel by name. When he was young, he once was in a village in Thuringia and saw posted the following notice: "At 8 p. m. Dr. Vellchenfeld, of Berlin, will give an address in the large room of the hotel, and will prove beyond question that there is no God." "Ah,"

said Hushwadel, "I must hear that."

For more than an hour and a half, the atheist from Berlin spoke in blasphemous fashion against God, the Bible, and religion and closed by saying: "I have now proved in the clearest kind of way, that there is no God; but if I am wrong it would now be God's moral duty to send down an angel to box my ears before you all for the insults I've uttered against Him."

As he looked about triumphantly, Hushwadel went forward to the speaker's desk and said: "God greets you, but for such scamps as you, He sends no angels. Hushwadel can take care of that." So saying, he boxed the doctor's ears, who fell flat on the floor. A perfect torrent of applause was Hushwadel's reward.

The Emancipation Proclamation was taken to Mr. Lincoln at noon on the first day of January, 1863, by Secretary Seward and Frederick, his son. As it lay unrolled before him, Mr. Lincoln took a pen, dipped it in ink, moved his hand to a place for the signature, held it for a moment, and then removed his hand and dropped the pen. After a little hesitation he again took up the pen and went through the same movement as before. Mr. Lincoln then said to Mr. Seward, "I have been shaking hands since nine o'clock this morning, and my right arm is almost paralyzed. If my name ever goes into history it will be for this act, and my whole soul is in it. If my hand trembles when I sign the Proclamation, all who examine the document hereafter will say, 'He hesitated.'"

He then turned to the table, took up the pen again, and slowly and firmly wrote, "Abraham Lincoln," with which the whole world is now familiar. He then looked up, smiled, and said, "That will do."

This world would be a better one if more people had true courage.—Lora Weast.

The Challenge of Rhodesia

(Continued from page 115)

warriors. We shall not allow those to have died in vain and their graves to lie uncared for and alone.

The African Church expects the Church in America to stand by its task. One of the large messages we received from the leaders of the African Church before we left Rhodesia was to the Church at Home that it send forth more workers and remember the work and workers in prayer. We feel these men were right in expecting the Church at Home to see this thing through to its glorious consummation.

My son, if thine heart be wise, my heart shall rejoice, even mine.

Yea, my reins shall rejoice, when thy lips speak right things.

—Prov. 23:15, 16.

THE CHRISTIAN AT PRAYER

* * * *



NO SUBJECT is being so neglected in practice as that of prayer. Meetings for prayer are few and far between. The old time prayer meeting in most places has been turned into a lecture hour. Few there are who are inclined or able to lead in prayer when the opportunity is given. Little time is spent in the secret place by the majority of so-called Christians. Thank God, to all this there are some exceptions and these exceptions are the salt of the earth. To the Christian

I—PRAYER IS NEEDFUL.

It is a spiritual necessity. A man can as well live physically without breathing as he can expect to live spiritually without praying.

Our Lord, by the example of His own life, tries to teach us how necessary prayer is. Because of that necessity "He rises a great while before it is day" Mark 1:38, to spend time with His Father in the secret place. Again we read that "Jesus prayed all night." Our Lord never attempted any ministry apart from the guidance that came to Him in prayer. His baptism, His selection of the twelve, His death agony, and every other crisis was always preceded by much prayer.

Taking one by one the more prominent and useful men of the past, we find that they all went apart to feed and feast themselves in the secret place. Abraham, Jacob, Moses, Daniel, Elijah, Paul, Luther, Brainerd, McChesney, Murray and thousands of others came to glory on their knees.

If this be true of these men how much more for us. Apart from this exercise we starve the soul and shrivel our spiritual powers and appetites.

II—PRAYER IS DELIGHTFUL.

The true Child of God wishes no greater privilege than fellowship with God, the Father. It is a delightful privilege to meet God face to face and hold blessed communion.

It is a delight to meet great souls and spend some time in their presence. How much greater is it to spend time with God. There is no exercise so full of delight as that of true prayer. Christians who are neglecting either deliberately or carelessly the practice of prayer are missing the greatest delight that ever a soul can know this side of heaven.

God is delighted when we take time off to meet Him, to talk to Him, to listen to Him talk. Our own souls will be full of delight. The pleasurable thing to Enoch was walking with God. This exercise will

delight other souls who are like minded with us. We are encompassed with a great cloud of witnesses, living and glorified, who are watching to see if we will give time to perform life's most pleasurable practice. Let us then lay aside every hindering weight and go in boldness within the veil.

III—PRAYER IS RESTFUL.

Amid the strain and stress of our daily life nothing can ease and rest us as a time alone with God. The cares of home and business demand the secret place. Otherwise we will undoubtedly find the load too

*"Christ has no hands but our hands
To do His work today;
He has no feet but our feet,
To lead men in His way;
He has no tongues but our tongues,
To tell men how He died;
He has no help but our help,
To bring them to His side.*

*"We are the only Bible
The careless world will read;
We are the sinner's Gospel;
We are the scoffer's creed;
We are the Lord's last message,
Given in deed and word;
What if the type be crooked?
What if the print be blurred?"*

*"What if our hands are busy
With other work than His?
What if our feet are walking
Where sin's allurements is?
What if our tongues are speaking
Of things our lips would spurn?
How can we hope to help Him
And hasten His return?"*

Annie Johnson Flint.

heavy for us and we are bound to bend or break under the burden.

Meeting God in the mountain of intercession makes the face shine with Divine radiance as did Moses' face. No matter what the storm or sorrow that breaks over us we can be like Stephen, who accepted the stones as if they were sapphires.

Prayer smooths the wrinkles out, makes the burdens lighter, sanctifies and transforms life's commonest things until they become sacred and holy. This is the secret of a happy and delightful and dutiful every-day life.

A man or woman is able to go forth to any and every cross experience if first the secret place of the Garden is sought.

Angels always come with strength to such a soul.

IV—PRAYER IS POWERFUL.

Whatever power we have comes by dwelling within God in the secret place. The impotency exhibited so largely by the Christian Church today is due to the fact that the source of power has been neglected and forgotten.

How can we ever expect to live lives of power or perform a powerful ministry unless we know unceasingly the touch of God, the Source of power. Our Lord shows us how utterly impossible this is, and some of us have lived long enough to know how impossible it is.

Knowing the weakness of their lives the disciples cried: "Lord, teach us to pray." Then came the Divine instruction. The prayer of Matt. 6:9-13 is for disciples. No one else can pray it for no one else can say "Our Father". Only to them that accept Him does He give power to be called the Sons of God. Living in the light and fulness of this prayer will lead us into the place of power. So let us seek, let us ask, let us knock. All the resources of God are at the disposal of the asking, seeking, knocking saint of God.—Selected.

Let's Suppose

SUPPOSE the membership of your church was limited to one hundred people. Would you be in or out?

Suppose you had to "run" for church membership as any candidate runs for political office. Would you win or lose?

Suppose the membership were good for one year only, and that re-election depended upon the good you had done in the church during that time. Would you be re-elected or not?

Suppose there was a long list of those waiting to get in. Would you be more alive to your duties as a Christian?

Suppose you were called on to explain just why your church should keep your name on the roll. Have you a record of helpful service to offer in your own defense?

Suppose every member of the church did as much for the church as you are doing. Would more seats be needed, or would the doors be shut and nailed?

Suppose your church had this set of rules: All dues must be paid in advance. Regular attendance at service is required, sickness being the only acceptable excuse. Each member is required to serve in at least one of the following capacities: church school teacher, member of the choir, member of some parish organization, participant in some recognized church work, how long could you qualify?

When a man is seeking a position he submits all of the recommendations he can
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MEDITATIONS ON HOLINESS

Rev. D. M. Wells

HOLINESS NEEDED

FROM the high plane of Edenic holiness the tragic fall of the first Adam dragged humanity down to the level of sin which "corrupts the race and taints us all." If men are ever again to bask in the sunshine of restored fellowship and spirit likeness of their God, a radical work of grace must be wrought in them. Man has separated himself from God. Sin has darkened his intelligence, deadened his soul, degraded his will, and polluted his moral nature. A vast gulf of moral unlikeness makes necessary the application of redeeming, cleansing blood. If the soul crosses the line of worlds without this application then the gulf is eternally fixed.

Inbred sin makes itself felt in the believer's heart, taints his Christian activities with more or less carnal coloring, and opposes the Spirit's endeavors to lead on to certain freedom from all sin. This foe inside is responsible for most of the backsliding. "Follow holiness. * * * looking diligently, lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and many be defiled; lest there be any fornicator or profane person." The word "lest" used three times here has the force of "for fear that" an apprehensiveness of failure fully to co-operate with God's grace.

The world's needs demand that Christians be holy. Unspeakable darkness and ignorance of God abound where no examples of holiness have gone.

Jesus knew the character of paganism prevalent in the Roman Empire when He said, "Tarry, * * * until * * * endued with power from on high." It required then, and the need is no less now, the dynamics of a fully sanctified church to break through the obstacles of paganism on the one hand, and the Christless culture on the other.

Then holiness and real happiness are inseparable. "Blessed are the pure in heart," here and hereafter. The magnetic power of shining faces and glory-filled lives, plus the convicting energy of a genuine, Holy Ghost shout in the camp, are well-known to many of us. Real Pentecost still makes some people appear drunk in the eyes of the world. The wine of the kingdom of God is productive of that joy which is unspeakable and full of glory.

Every society needs one or more fog-dispellers. No premium is here set on shouting as a mere demonstration, yet it is almost unthinkable that a fairly large group of fully-sanctified Christians moulded on an early Methodistic pattern should be so coldly prim that there should not be

an occasional overflow of holy joy. Holiness is fire, Holy Ghost fire. Defrosters are the need of the hour in many places. The chill of compromise and ease in Zion can be overcome only by the flame and glow of joyful, fire-baptized pilgrims.

What can be done to bring new faces into the Sunday services? Well, the most of us still are thrilled by a fire, especially when it is near home. Said the neighbor to an atheist who was looking on while the village church was burning, "I never saw you at this church before." "No," replied the Atheist, "I never saw this church on fire before." Brother Pastor, did you ever try preaching second-work, sin-consuming, Spirit-filling, personal-evangelizing sanctification and keep right at it week after week until the membership got to thinking you really meant that it was for them? Result: Earnest seekers, glorious baptisms of the Spirit, hungry backsliders, personal work spontaneously carried on, new faces appearing, conviction seizing hearts and bright new converts added to the church.

HOLINESS OBTAINED

"The very God of peace sanctify you wholly; * * * faithful is he that calleth you, who also will do it." The God of peace who regenerated the penitent, believing sinner and called him to holiness is faithful to sanctify wholly. The apostle says "wholly" because holiness is begun and the initial act accomplished the instant the soul passes from death unto life. This is why Paul can call the Corinthians "sanctified" in I Corinthians, chapter one, and "carnal" in chapter three. Born-again ones are sanctified, but not wholly sanctified.

The work of grace can be realized and experienced. The realm of consciousness can be appraised of the fact of entire cleansing. To doubt or deny that the Holy Spirit can impart such knowledge is dishonoring to Him. Since God holds such an experience forth in His Word, then He will assuredly, effectually operate in those who believe, to accomplish the same. "Faithful is he * * * who also will do it."

This experience is obtained through the baptism of the Holy Spirit. A study of the Scriptures reveals that the Spirit's work in the church is to comfort, instruct, empower for service, guide and purify. It is really astonishing how much literature on the Spirit's office work passes over and ignores His cleansing power. "He will thoroughly purge his floor" indicates that when the work is done it will be thorough. No vestige of pride, self-will, love of the world or any other unholy tendency will

escape the death-dealing baptism of fire. Carnal Corinthianisms and pre-Pentecost bickerings as to who shall be greatest will disappear in the Spirit's furnace flame of perfect love. Keswick teaching has separated what God joined together, purity and the Spirit's baptism.

It is indicative of a superficial handling of the Word to attempt to make out that the disciples were not saved before Pentecost. The sunbeam clarity of John 17 settles that point. They were branches of the true vine, and "Every branch that beareth fruit, he purgeth it, that it may bear more fruit." Now if the purification does not take place until Jesus comes or death seizes the soul, how and when will the increase of fruit take place? The word used in Matt. 3:12 by John the Baptist is the same word used by Jesus to denote the cleansing of the vine, except that John used an intensified form which stresses the thoroughness of the purging. The baptism of the Spirit is not a process, not a daily ablution keeping the soul free from its often defilements. The Spirit's baptism is a crisis, a sudden application of holy fire from off God's altar upon the heart of the consecrated, believing one, which makes it clear to seraphic eyes that "Thy sin is purged."

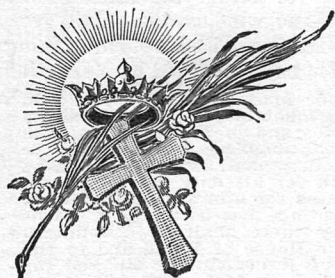
Whatever this baptism did in the heart life of the disciples at Pentecost it will do in presentday hearts. It did empower and equip them for holy, victorious living and testifying, and it will do the same for you, dear reader. It did purify their hearts—and that is what is meant by being sanctified wholly—and it will do that in us. All the evasions of wrongly dividing the word of truth cannot escape the force of Acts 15:8, 9. Yes, Jesus has prayed for all born-again ones, "Sanctify (Greek once-for-all act) them through thy truth." Dr. Daniel Steele says that practically every verb in the New Testament speaking of the sanctification of believers is in the Greek aorist tense. If the Holy Spirit had desired to indicate a process instead of an instantaneous act of His grace He would no doubt have used the present tense of the verbs.

It is true, thousands are ready to testify that they have not obtained holiness in the way that believers in second-work holiness witness, in fact, have not arrived at that consciousness yet. But multitudes of God's dear people have witnessed and humbly do so now that the Spirit sanctifies them wholly, and shall their testimony be discounted in favor of a theological bias?

Shall we seek the Spirit's baptism? Well, the disciples did at Pentecost. Commanded to tarry, they "all continued with one accord in prayer and supplication." Note that it says, "and supplication." Now

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Youth Speaks!



THE LAND O' THE LEAL

J. H. Hunter

"Now they desire a better country"

Heb. 11:16

"There's nae sorrow there in the land o' the Leal"

A CHERUBIC smile spread over the face of old Daddy Munro as he listened to the young woman who spoke in the Assembly Hall of the County Home. It would be more correct to say the smile deepened, for it was always there. Every Friday evening the Young People from St. Paul's Presbyterian Church in the little town of Lynn, a mile away, held a short, bright service at the County Home. This was Good Friday, and Edith and Gordon Findlayson had charge of the meeting. Edith had given a brief address appropriate to the occasion, speaking of the Passion of our Lord, His death on the Cross, of the heart that was broken by the world's sin, and the finished redemption He accomplished. They would be back on Sunday morning, she said, to bring an Easter message to the inmates, and she hoped she would see them all then. And the smile on the face of Daddy Munro had deepened until his lined and wrinkled forehead was all puckered and drawn together, and the rosy cheeks of the old man seemed to glow with happiness. He always sat in the front row and listened attentively with hand to ear, and his ejaculations of Amen, and Hallelujah were frequent. But on this Good Friday they had been more fervent than usual.

"Old Daddy Munro fascinates me, Gordon," said Edith, as they drove back to town after the service. "The way he listens and the look in his eyes, and the smile on his face. There is something sort of 'other-worldly' about the old man. I know, of course, most old men are. They seem to be in the world, but not of it, but Old Daddy is different from all others. What is his story?"

"There is not much known about him, my dear," said Gordon. "Mary, (the Matron of the Home), says he was born in Scotland, married a Scottish girl named Jean Mackay, came to Canada, made a lot of money, lost his wife, then took to drinking and lost all he had. He had sunk to the depths when rescued by the Salvation Army, an old man. He is eighty years old now, and has been in the Home for more than twenty years. His wife apparently died on Easter Sunday some twenty-five years ago, and always at this time he is what people would call a little 'queer'. But despite his queeriness, his devotion to the Lord is a benediction in the Home, Mary says. He likes to sing, and has only two songs. One for week-days and one for Sundays. There you see his

old Scottish training. On week-days he sings 'The Land o' the Leal', and on Sundays, 'My Ain Countrie'. You know it—'I am far frae my home'."

"What a dear old man he is," said Edith. "We will speak on the resurrection on Sunday and the reunion on that bright morning with loved ones beyond the river."

Back at the County Home, old Daddy Munro climbed upstairs to his bed in the dormitory that held eight others besides himself. The old man still smiled. Nothing could change that smile of Daddy's, not even the remarks and threatenings of Dan'l Mooney, who shared the same dormitory with Daddy, and called him an "ould fool," and stole some of Daddy's milk he had for his porridge every morning. Dan'l was argumentative, and an atheist, he said, though he always attended the services on Friday evenings, and Sunday mornings.

Daddy was smiling and humming as he took off his boots. His rosy cheeks still glowed. Presently his high-pitched, cracked voice began to sing—

"I'm wearin' awa', Jean,
Like snaw in a thaw, Jean,
I'm wearin' awa'
Tae the land o' the Leal.
There's nae sorrow there, Jean,
There's neither could nor care, Jean,
The day is aye fair
In the land o' the Leal."

"Stow the noise, ye ould fool," growled Dan'l. "Ye're crazy about this land o' the Leal. There ain't no sich place, I keep tellin' ye. There ain't no God. There ain't no heaven. There ain't no hell. There ain't no nothin' after death."

Daddy Munro looked at Dan'l and he still smiled. He had long since grown used to the hard words and the petty thieving. But he could bear the small persecutions of stolen trifles better than the aspersions Dan'l cast on the land o' the Leal. His body was here, but his spirit was with Jean in the land o' the Leal. On summer Sundays he would sit on the seat at the end of the lane that led up to the County Home and watch with his dimming eyes the dying splendors of the setting sun that gilded the west with ineffable glory, and then he would return to the Home with his cheerful smile, and sing in his cracked voice about the "gowden gates o' heaven and my Father's welcome smile".

But Dan'l's words disturbed him vaguely

tonight, and a cold fear laid hold upon his heart. What if there was no land o' the Leal as Dan'l said? What if Jean were not there waiting for him, and out beyond the sunset was, as Dan'l declared, just nothin'? The old man was quiet as he climbed into bed, and he felt a lump in his throat and his heart thumped painfully. There were queer noises also in his head. He could not sleep much that night, though he recited the 23rd Psalm over and over to himself. Next day, he was excited and feverish, and talked a lot about the land o' the Leal.

"Old Daddy does not seem very well," said Mary to her sister Aida. "If he is not better tomorrow, I'll keep him in bed."

"It is Easter," said Aida, "and he gets like that at this time. He always maintains it was on Easter Sunday his wife died."

"But I think he is worse than usual," Mary added, "and I'm anxious about him."

All Saturday the old man wandered around the Home. His eye was bright and the rosy cheeks seemed to have an unnatural hue. He still smiled, but a desperate canker ate at his heart. He must find out for certain about the land o' the Leal. He was sure he could find it if he only got the chance. But Mary would not let him go. He knew that. She would make some excuse to keep him from finding out. But he had to find it. Something told him that, something within that kept urging him to go, and go, till he found it. All that day he thought of it. He knew he must find the land soon, and Jean would be there. Ah, he was cunning, he told himself, and he could easily steal away. He would be sorry, of course, to leave Mary and Aida, who were so kind to him, but they would not understand if he told them. They did not hear the land calling as he did. All last night he heard it. He heard it today, and he could not hear anything else. Dan'l had taken all his milk that morning, and he had not even troubled to tell Mary. He did not require anything to eat. He only wanted to find the land. If the queer noises in his head would stop, why, he could do anything. He would leave early next morning, he decided. It would be Sunday, Easter Sunday, and no one would be astir very early. It would be a rare day that to start for the land o' the Leal, and to find Jean. It was a long, long time since she had gone. Somehow he could not remember how long. But he wished it was morning so that he could get on his way.

"What's wrong with old Daddy, tonight?" said Martin Soper, hobbing across the dormitory on his two canes. "Oh, but my rheumatiz is bad tonight. Ain't ye goin' to sing about your land o' the Leal, Daddy?"

The old man sitting on the edge of the bed undressing shook his head. "I'll no sing o' the land any mair, Martin." He came over beside the other and dropped his voice to a mysterious whisper—"Martin, I'm gaun tae find the lan'; ye'll no be tellin' Dan'l till I come back", and the old man's eyes sparkled and the hectic flush grew brighter on his cheek, and he walked back to his bed with stumbling steps and trembling limbs.

All night Daddy tossed around restlessly. He did not mind the noise in his head now so much, for he was conscious of a strange

exultation. His plans were made and he was going to find the land o' the Leal. He knew he was, and he could not sleep for thinking of it. Why, he could see the green fields, and—and what was the strange music he could hear through the noises in his head? And Dan'l said there was no land o' the Leal! He would prove to him that he was wrong.

It was just after the break of day that Old Daddy arose from his bed. His knees were shaky and his legs seemed weak, but he must set out to find the land. He managed at infinite labour to struggle into his clothes and clutching his stick in his hand, he stumbled downstairs and let himself out without anyone seeing him. The morning air was chill, and his whole body trembled, and his courage failed. "I maun gang on," he muttered. "What wad Jean think o' me if I turned back noo? 'There's neither could nor care, Jean, in the land o' the Leal,'" he murmured.

Down the lane from the County Home that led to the main highway, the aged figure went. Now the noises in his head seemed worse, and were mixed up with music and the sound of the sea he used to hear in Scotland when he was a boy. But he had come a long way now, he knew, and must be getting near the land by this time. His long walk had made him very tired, and he felt he would be glad to get there at last and rest. Through fading sight he saw a seat, and stumbling there he sat down. It must be just on the edge of the land he was seeking. He could hear the music more plainly, and he grew more excited. There was a wonderful light on his face, too, and a voice melodiously sweet in his ears, and the singing he could hear ravished his heart. That must be the land. There could be no mistaking it now. And then, through impalpable vision and fading sight he saw a hand beckon him to come. A confused murmur of voices was in his ears. But he could not wait now. The hand beckoned and he must go. Yes, there she was. He stretched out his hands and from his lips came the one word—"Jean".

The morning sun on that Easter Sunday shone on the figure of the old man sitting upright on the seat at the end of the County Home lane. In a maple tree above him a robin poured forth a flood of melody as though to welcome the glorious morn that brought life from the dead. The maple buds were already beginning to burst into life, the grass was green, and the vagrant, balmy breeze of spring kissed lightly the marble forehead of the old man sitting there so quiet, so peaceful, so calm.

It was thus that Edith and Gordon Findlayson found Daddy on their way out for the Easter service. They thought him resting and were astonished that he should be out so early. When there was no response to their call, they came forward to see him, thinking to take him in their car back to the Home.

Edith caught her breath as she looked at the still figure on the bench with its face to the sunrise. The hand of death had smoothed the wrinkles from the forehead; the lips seemed to smile recognition, the cheeks were aglow, and peace lay like a benediction

on the aged face. "It will always be Easter with Daddy now," she said softly to her husband. "He has found his Jean at last in the land o' the Leal."

Through blinding eyes they looked upon the face of the old man, and his face was like that of an angel. The bird sang on in the tree. It was a song of resurrection and of life, of a love stronger than death, that dies not in the tomb. —Evangelical Christian.

Lubavitcher Rabbi Calls for Repentance

(Continued from page 106)

"Almah" in Hebrew means "virgin", as any Hebrew scholar knows. Thus the Redeemer of Israel was born according to God's plan, from a virgin, and came into this world as a little child, thus fulfilling another prophecy contained in Isaiah 9:6,

"For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace."

Here God Himself calls the Messiah "The Everlasting Father, The Prince of Peace". How much would we like to enlarge upon this blessed theme concerning the deity of our Saviour, but we must press on with our examination.

The Holy Spirit told us clearly through the Prophet Isaiah in the amazing 53rd chapter that the Saviour of Israel would be "A man of sorrows and acquainted with grief" Isaiah 53:3. This chapter has always been understood by our sages of old as applying to the Messiah our Righteousness. Only in later years when the believers on Jesus Christ pointed out the fact that Jesus fulfilled that vision of the suffering Messiah as foretold by the prophet Isaiah, did some of our Jewish commentators seek to explain away this embarrassing chapter by saying that the prophet spoke concerning Israel! What a violation of truth and the plain speaking Word of God! How blindly have we rejected Him! But even this the Holy Spirit foretold:

"He is despised and rejected of men; a man of sorrows and acquainted with grief; and we hid as it were our faces from him; he was despised and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God and afflicted." Isaiah 53:3, 4.

The Call In Collapse

Your appeal is moving and has the ring of sincerity, but when you ignore the most surely established fact of the centuries that Jesus Christ is the true Messiah, the effectiveness of your call collapses. Our tormented brethren are heartsick with longing for the Messiah, but He came long ago, and was not received by them. Is it any wonder that this faith in the Messiah has become, as you yourself complain, "a fairy tale" even in the finest Jewish homes and in the synagogues as well?

He Comes In The Clouds!

There is yet another point on which we both agree and differ. You look with longing eyes to the coming of the Messiah. So do we! But we know that when next He comes it will be for the second time, when

He will appear in all His glory. We truly believe that His second coming is at hand, for He gave us the signs of His second coming: (Matthew 24 and 25).

Israel's Redemption is indeed at hand. But it can come only as we open our eyes and our hearts to accept the Messiah who already came, and who now is on the very threshold of His promised second coming. Then it will be, as prophesied by Zechariah,

"I will pour upon the House of David and upon the inhabitants of Jerusalem the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him as one that is in bitterness for his first-born." Zech. 12:10. "In that day there shall be a fountain opened to the House of David and to the inhabitants of Jerusalem for sin and for uncleanness." Zech. 13:1.—From Shepherd of Israel by C. J. Carlson.

Let's Suppose

(Continued from page 117)

secure and brings to bear all of the influence he can command to make a favorable impression. After he has landed the job he works his head off to please the boss. He knows that only by giving satisfaction can he hold the job. Securing a good position is not the signal to take it easy. It is the incentive to hard work.

Yet we find church members who seem to think that their Christian experience ends the minute they get their names on the church roll. They think that they are on the high road to Heaven merely because they have joined the church. All they have to do from then on is to go to the services when they feel like it, put in their dime when they go and then send the children to church school if other things do not interfere.

Becoming members of the church does not justify people in sitting back and taking it easy. It's always time for church members to buckle down to work, to put their shoulders to the wheel and push.

—Church Business.

Meditations on Holiness

(Continued from page 118)

supplication is a particular phase of prayer. It is an earnest request, a petition, an entreaty, "to make entreaty with earnestness." This means more than sitting around in the upper room, waiting and talking things over. And what were they so earnest about? That God would send the promised Spirit to purge and cleanse them thoroughly as John the Baptist had said He would. And they kept right at it until suddenly their prayers were answered. Has any church improved on this apostolic method of obtaining?

Detroit, Mich. —Free Methodist.

The Lord is high above all nations, and his glory above the heavens. Psa. 113:4.